

THE *W* LUTHERAN Witness

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*Front Entrance of
Administration Building,
Concordia College,
St. Paul, Minn.*





On the occasion of the 173d anniversary of the U. S. Army Chaplains Corps, American Occupation authorities in Germany announced that 150 chaplains representing 15 denominations are active in Germany in an effort to serve the cause of religion and to emphasize the principles of religious freedom and of public worship. The report added that since the beginning of the occupation 135 chapels have been erected in the American Zone.

The only Episcopal church in the Diocese of Chicago which has provisions for Baptism by immersion is St. John's Church, Naperville. For the first time in fifty-three years the immersion baptistry, originally a gift by former Baptists who were joining the Episcopal church more than sixty years ago, was put to use, when an eleven-year-old boy, the grandson of a Baptist minister, told the pastor of his church in Lombard, Ill., that he would prefer Baptism by immersion. The Episcopal Book of Common Prayer permits Baptism either by immersion or sprinkling, and so the boy's Baptism was arranged at St. John's.



The Latest Adult Membership Class of St. Peter's Lutheran Church, Joliet, Ill.

With the addition of this group to the congregation's membership by confirmation, the total of adults confirmed in St. Peter's Church during the last ten years reached the large number of 612. The pastors of the congregation are Dr. Erdman W. Frenk, at the extreme right on the picture, and his son, the Rev. Martin L. Frenk, at the extreme left. The congregation follows the practice of having three adult classes each year.

Dr. Bertil Friberg, medical missionary of the Augustana Ev. Lutheran Church, and Mrs. Friberg, when returning to Tanganyika Territory in East Africa, will take with them a high-powered short wave radio set which will enable them to keep in touch with their friends in America. The radio equipment is a gift from members of Calvary Lutheran Church, Minneapolis, Minn.

The second annual graduate school for pastors and teachers was held on the campus of Concordia Academy, Portland, Oreg., from June 21 through July 9. The school was again conducted under the auspices of Concordia Seminary, St. Louis. Some twenty men were in attendance; lecturers were Drs. Wm. Arndt and R. R. Caemmerer, both of our St. Louis Seminary. Prof. Thomas Coates of Portland served as dean.

St. Paul Ev. Lutheran Church, Melrose Park, Ill., has issued a ten-page mimeographed pamphlet entitled: "For Better Wedding Ceremonies." It gives full instructions for the proper conduct of church weddings and on the last page has a list of suggested desirable anthems for weddings. There is no price given, but such as are interested should be able to secure a copy for a quarter from the church office, St. Paul Ev. Lutheran Church, 509 North Eleventh Ave., Melrose Park, Ill.

The first Annual General Radio Conference, according to an announcement by our Synodical Radio Committee, is scheduled to be held on Wednesday and Thursday, Nov. 10-11, at the Claridge

Hotel, St. Louis, Mo. The time of the sessions is set for 9:30 in the morning until 5:00 in the afternoon. The general purpose of the conference will be the development, improvement, and coordination of radio work in our Synod. Hotel reservations should be made once, and blanks for the purpose may be obtained from the Rev. H. H. Hohenstein, Radio Station KFUD, St. Louis 5, Mo.

The Lutheran Church — Mission Synod officially came to Japan when the Rev. O. H. Schmidt, Executive Secretary



Executive Secretary O. H. Schmidt (r.) landing in Japan

of our Synod's Board of Foreign Missions on Aug. 16 landed at Haneda Airport, Tokyo. The event, we hope, will prove to be the first step in our Synod's missionary activity in that foreign land, since the purpose of the visit is to make a preliminary survey and the necessary arrangements for beginning our work. Rev. Schmidt is enjoying the hospitality of Chaplain and Mrs. O. W. Schoech. It is to the latter we owe the picture. Chaplain W. A. Huchthausen, L. G. H. Schliesser, and Wm. J. Reiss, all stationed in Japan, are giving the Executive Secretary every help to facilitate his work.

Another missionary for the China field was commissioned by the Rev. O. Schmidt at Ebenezer Lutheran Church, St. Louis, Mo., in the Sunday morning service, Aug. 8. Missionary Meyer's father-in-law, the Rev. A. Kuehnert, who has charge of the liturgical part of the service for many years was chairman of Synod Board of Foreign Missions. Dr. Lawrence Meyer, the uncle of the new missionary himself spent the early years of his career in the Chinese field. Missionary Albert Ziegler also assisted in the service.

G. V. S.

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER;
W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

"The Fellowship of His Son"

Next Sunday, the Eighteenth after Trinity, completes the third cycle of these Sundays. In the Epistle the fellowship of God's Son is spoken of. To be and remain in that fellowship is one of the great objectives of our Christian life. It is based on the grace of God in Christ. By Him we are enriched in all utterance and in all knowledge, so that we come behind in no gift, and we look forward to His coming. In the Gospel the emphasis placed on the Great Commandment—love—should remind us that there is no life of faith in the Son of God without this life of love, as there can be no life of love without the life of faith. Thus faith and love are the bonds that bind this fellowship among Christians and with their Lord. It is a glorious fellowship. No wonder the Introit speaks of its joy.

Reward them that wait for Thee, O Lord: and let Thy prophets be found faithful.

Hear the prayer of Thy servants: and of Thy people Israel. I was glad when they said unto me: Let us go into the house of the Lord.

W. G. P.

Blessed Co-operation

Everyone who knows anything about human affairs knows that the best results are obtained when there are a number of persons who co-operate wholeheartedly. Indeed, God does not want one person to do it all. God wants men to work together. Even Jesus, who could say of Himself: "All power is given unto Me in heaven and on earth" (Matt. 28:18), nevertheless chose the Apostles as laborers together with Himself. What poor, imperfect men these Apostles were, and yet Jesus did not reject them, He did not quarrel with His tools. He taught them, He comforted them, He encouraged them. In this respect also Jesus became a Model for all who work in His Church.

One may suggest that the importance of co-operation is so well known as to make it unnecessary to speak of it. However, even the secular press calls attention to the fact that children must be trained to get along with people. Even our common sense and human experience tell us that getting along with people, co-operating with others is of vital importance. But just at some crucial, critical moment some of us may forget this important fact. This year in all our districts officers, committees, and boards are elected. What precious gifts are thus put to work for the Lord. True, all these brethren are imperfect. They themselves are conscious that their sufficiency is not of themselves. But they are accomplished great things if their brethren cheerfully, willingly, and cordially co-operate with them.

Have you been appointed or elected to an office? See it that you have those who will help you and co-operate

with you. Do you occupy no place on a committee, have you not been elected to an office, then ask God to make you a willing and cheerful co-laborer with those who are doing the important work of the Church.

All this is important for all members of Synod, and it is especially important for all members of the congregation. Much more could be accomplished if all those in our Church were put to work in some endeavor for which they are especially fitted. Let us keep this in mind as we plan our work.

S.

Dangerous Spiritism

Again and again our attention is called to the mischief and harm which is caused by fortunetellers, spiritists, sometimes called spiritualists. The curiosity which plagues many people to know their future is a symptom of the original sin that is in us. It is both a sinful and a foolish desire. Every one of us ought to keep in mind what God has told us: "Thou knowest not what a day may bring forth," Prov. 27:1. Those who firmly believe in the Bible, in the Word of God, they know some things of the future, namely, those things which God has revealed. We know of the end of the world and of judgment to come. We know that this Jesus, "which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," Acts 1:11. And then there are many things which God does not want us to know; for instance, concerning the exact time of His return, Jesus expressly declared: "It is not for you to know." At another time He said of this His return: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only," Matt. 24:36. The perversity of the people consists in this, that they pay no attention to all that God teaches in His Word, but consult deceivers, who mislead them to give attention to all manner of falsehood. The neglect of God's Word brings a curse even as the Scripture tells us: "Because they received not the love of the truth . . . for this cause God shall send them strong delusions that they should believe a lie," 2 Thess. 2:10-11. God has also repeatedly warned us against fortunetellers, necromancers, charmers, consultants with familiar spirits, and has told us that because of these abominations the Lord's judgment and curse shall come upon those who disobey His will. (Deut. 18:10-12.)

Dives wanted his brothers to receive messages from the dead, but God told him: "They have Moses and the Prophets, let them hear them," and when Dives began to argue, God settled the matter by saying: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead," Luke 16:31.

Neither you nor I have learned all that God wants us to know. These spiritual truths fill the Bible. Here we

have God's command: "Search the Scriptures," and His promise: "Blessed are they that hear the Word of God and keep it," and the testimony of the Holy Spirit: "Thy Word is a Lamp unto my feet and a Light unto my path." And the Psalmist assures us: "The entrance of Thy words giveth light; it giveth understanding unto the simple," Ps. 119:130.

It may happen that young people for the sake of a lark consult a fortuneteller. Don't do it! You may thus become involved with criminals. S.

The Sunday School Teacher

One hour of religious instruction a week as it is given in the Sunday school is not sufficient. It is therefore gratifying that an increased number of our congregations are establishing the Christian day school. However, we should make the most of our Sunday schools, especially in those congregations which have no Christian day school. We shall make the most of our Sunday schools if we have a good course of study and a sufficient number of competent teachers: enough teachers so that the classes can be kept small, and teachers who are able to instruct.

It has often been said that we ought to put the members of our churches to work. The Sunday school offers an opportunity. When we think of our Sunday school teachers, we usually think of women. The work which our women have been doing as Sunday school teachers is much to be appreciated, and they should continue to give their services, but why not more men in our Sunday schools? Surely a Christian man should not consider it beneath his dignity to instruct a class of children in the great truths of the Christian religion. To do that is both a privilege and an honor.

We need trained teachers in our Sunday schools. A Sunday school teacher need not have the training which a parish school teacher must have, but some training nevertheless. A Sunday school teacher must know how to present the lesson, what questions to ask, how to ask them, what instructions to give in reference to memory work, etc. In short, the Sunday school teacher must be able to arouse and to hold and to increase the interest of the child, so that the Sunday school hour will be both profitable and pleasant. How to do all this, needs to be learned. We take it that a pastor or parish school teacher will be glad to give the necessary instructions to prospective Sunday school teachers.

J. H. C. F.

The Red Herring

Among politicians this term is of frequent occurrence. It is the name given to that trick by which an opponent's or a victim's attention is distracted from the matter of chief importance by attracting it to something of rather insignificant or imaginary value. Even now the daily press is reporting that opposing political parties are accusing each other of employing this deceitful artifice. While we are not first of all concerned with politics, after all, it is well that our people are warned against political hoodwinking. However, politicians are not the only ones who may be accused of such disingenuous maneuvers. In religious argumentation the one who was short on sound proof and evidence has frequently taken his refuge to a change of subject. We must keep in mind that the truth of Christ requires no trickery or underhanded maneuvering, even as St. Paul is very definite in assuring the Christians that he is using no trickery of speech or approach. And Peter also assures his readers that he has not followed cunningly devised fables when speaking to them the revelation of God. In contrast

to the false teachers who "by good words and fair speeches deceive the hearts of the simple" the true teachers have always with St. Paul "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2). S.

Our Cross-Bearing

Every Christian is a cross-bearer. But some have a greater cross to bear than others. Why that should be one of God's mysteries, sometimes revealed on this side of the grave, sometimes not. One thing we know: that also the crosses we bear must work together for our good. Another thing we know, namely, that our afflictions are intended to draw us closer to our Savior and to conform us to His image, as the following story well illustrates:

"A visitor was watching the silversmith heating the silver in his crucible. Hotter and hotter grew the fires. All the while the smith was closely scanning the crucible. Presently the visitor asked: "Why do you watch the silver so closely? What are you looking for?" "I am looking for my face," was the answer. "When I see my face in the silver then I stop. The work is done." So God, while causing us to pass through the fiery furnace of tribulation, is looking for a face. It is the face of His Son. He hath ordained us to be conformed to the image of His Son. W. G. P.

Isaac Watts Anniversary

The English-speaking churches the world over will observe the two-hundredth anniversary of the death of Isaac Watts this fall. The date of his death was Nov. 25, 1748. He is known as the Father of English Hymnody because he succeeded in getting the English churches of his day to break off the shackles of the metrical psalmody with which they had been burdened for over a century and a half. He did for English hymnody what Martin Luther had done for German hymnody. His epoch-making work was his *Psalms of David Imitated*, published in 1719. His lyre was one of many strings. He composed hymns for children as well as for grownups. Some are solemn, some classic in their simplicity, some sweet and tender, some majestic, and some didactic. He is at his best in those hymns which treat of the person and redemption of our Lord. His *When I Survey the Wondrous Cross* has been called the greatest hymn in our language. Though two hundred years have passed since Watts was laid in the grave, his hymns are still sung wherever the English language is used. W. G. P.

Sleep Is a Criticism

The story is told that a certain dramatist was reading his latest play to a circle of critics. While he was reading one of them fell asleep. The playwright paused and asked: "How can you criticize my production and you sound asleep." The critic, now awake and rubbing his eyes replied: "I submit that sleep is a criticism." That is certainly true. To fall asleep during a sermon is either a criticism of the sermon or of the sleeper. An inactive sleeping Christianity is not a credit to our religion. The unbeliever is ready to scoff at a faith that is represented by sleepers. Sleeping Christians are like the foolish virgin in the parable. True Christianity is an awake, vital, virile thing. Sleeping Christians are in constant danger of losing their crown. W. G. P.

The Riches of the Christian

The press of St. Louis, Mo., has reported the case of a woman who died of starvation in a hovel. The police who searched the clothing and the house of the recluse found more than \$10,000 worth of valuable bonds, stocks, and cash. This case illustrates the fate of those who live surrounded with the unsearchable riches of Christ and yet perishing of spiritual hunger and thirst. Christians also at times fail to think upon the wonderful riches, the treasures, and valuable possessions with which God has endowed them. Even some who are reading this may say to themselves, How can I speak of riches when I find myself despised because of my poverty? How can I give thanks for treasure when I must carefully limit even all my necessary expenses? If such thoughts of unbelief and discouragement interfere with your Christian happiness, then read and dwell upon the following precious words of your Savior: "Therefore I say unto you, Take no thought for your life, what ye shall eat, nor what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink: or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

Do you not know why Jesus died for you? He died to make you rich. Even as God tells you: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." After all, my dear Christian, while it is true that you need food and drink, clothing and

shoes, house and home, yet it is also true that God, your heavenly Father, knows that you have need of these things. In fact, until now He has provided you with all this. It may be that He has not provided you as abundantly as you desire, but He has preserved you to this very moment. And as to the future, He has promised you provision, care, and protection.

But more than that, even now God has adopted you as His own child. He has not only invited you, but actually commanded you to call Him Father. He has invited and commanded you to call for His help any time that you are in trouble. He has promised you that He will deliver you. I have noticed that people in sickness feel a great relief if they know themselves in the hands of a good physician. I have noticed that people facing legal problems are relieved if they know that they have able, wise, efficient lawyers. And yet these physicians and lawyers are mere human beings. They themselves may die tomorrow. We Christians know that God is with us. God will not die. He has given us this wonderful assurance: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" What you need, my dear Christian, more than money, health, or any other earthly gift, is faith. Your faith needs to be strengthened and invigorated, and God Himself has told you how faith is created and how it is strengthened, for He has told us: "Faith cometh by hearing, and hearing by the Word of God," Rom. 10:17. Of course you are to pray for faith, but you are then also to use the means through which God creates faith, namely, the Word of God. You are to use the means through which faith is also strengthened and invigorated, namely, the Word of God, even as He Himself has said: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up" (Acts 20:32).

It was a custom of thousands of Christians, Martin Luther among them, to recite daily the three Articles of our Creed. To recite these three Articles requires very little time. We may even do that while riding on the bus or streetcar. We may take time in the morning or evening to close our eyes and shut off the outside world in order that we may contemplate the

rich treasures of which we speak in these Articles of our faith.

While dwelling upon this matter, do not forget that all that you do as a Christian, even your imperfect daily work, is going to be richly rewarded, not because you have deserved that, but because God is so gracious, so loving, so kind. He will deal with you so generously that when these rewards come to you, you will be surprised and will be forced to confess with Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant." In order to escape from the assaults of doubt, of worry, and torturing fears, we Christians should daily contemplate our riches, our riches which we possess even here now upon this earth, but especially also the rich inheritance which is awaiting us in the many mansions of our heavenly Father. Even as Peter tells us: "Knowing that ye are thereunto called that ye should inherit the blessing." And what blessing? "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." S.

The Earth Is the Lord's and the Fullness Thereof. Psalm 24:1

Oh, would you take the Master's gifts,
Green meadows, sunshine, heaven-sent rain,

The woodland flowers, the singing birds,
The golden sheaves of ripened grain,
Accept all these and never say
A prayer of thanks on Holy Day?

Or could you hear the church bells peal
Their joyous, pleading notes, and still
Pass by their portals unconcerned,
Seek your own pleasure, not God's will?
For His commandments clearly say
That thou shalt sanctify His day.

Come, worship first the King of Earth,
Feed in the pasture of His Word,
Drink of the Fount of Life, and be
Of perfect peace and rest assured;
Then let His handiwork proclaim
The praise of your Creator's name.

ESTHER A. SCHUMANN

Golden Jubilee of the National Church

By R. HERRMANN

Although the Suomi Synod, America's daughter of the State Church of Finland, had been previously founded, in 1898 there was organized, for doctrinal reasons, at Rock Springs, Wyo., the Finnish Evangelical Lutheran National Church of North America. "National Church" means as much as "People's Church" or "Democratic Church." Today no active Finnish congregation is located there. But in 1890 a congregation of the National Church was organized at Calumet, Mich., in Michigan's Northern Peninsula, a stronghold of Finnish Lutheranism, and so Calumet has come to be regarded as the second cradle of the National Church. Its fiftieth annual convention was appropriately held in this city during the last days of June, the Rev. A. E. Kokkonen and his congregation being the host.

The small church body encountered doctrinal controversies and had to overcome other difficulties. However, through the grace of God unity of doctrine and fraternal relations with our Missouri Synod have continued. It was with joy and thanksgiving that the National Church could observe its jubilee in this city of the Copper Country.

We attended the preceding pastoral conference on June 24 and 25 and were edified by the cordial fraternal relations existing among its members, who almost without exception have been born in this country and most of whom are graduates of our Springfield Seminary. On Saturday, June 26, the day of the organization in 1898, separate conferences of men, women, and young people were held. In the afternoon the latter, the "Luther League," conducted a tour on beautiful Keweenaw Peninsula, and we were again enraptured by its charming scenery, its placid lakes, extensive woods, and mountainlike hills.

Besides the delegates there were, of course, many visitors, most of whom had come for the great celebration on Sunday, some of them a considerable distance. Separate services in both languages were held in two churches in the forenoon, but joint afternoon and evening services in

the large auditorium of the city's high school. Our Vice-President Rev. F. A. Hertwig of Detroit brought the greetings of our Northern Illinois District, whose convention he had just attended, and those of our entire Synod. He was also the festival speaker in the English part of the afternoon service. Well-trained choirs of Ironwood and of Marquette, Mich., rendered appropriate selections, and in the evening we were gratifyingly surprised by several fine songs of the Copper Country Male Chorus, consisting of twenty members of the Finnish Church at Calumet and the Missouri Synod's two congregations at Laurium and Hancock, all three pastors participating.

The business sessions were held on Monday and Tuesday, June 28 and 29. In the opening service Dr. G. A. Aho, President for the past seventeen years and re-elected for the next triennium, preached. Among the congratulatory letters there was one also from Dr. J. W. Behnken. The writer conveyed to the convention our Synod's greetings in Finnish and was requested to return them.

The National Church at present numbers approximately seventy congregations with about 8,000 members and twenty-two pastors. It is especially heartening to learn that in fall there will be at least

fifteen Finnish students enrolled in the Finnish Department of our Springfield Seminary. Nine theological students attended the jubilee convention.

For the first time the essay was presented to the convention in English, since Pastor F. Pies of Detroit is more conversant with this language than with the Finnish tongue. He dwelt on the various agencies for the Christian education of the youth and stressed especially the Christian day school.

A pension system was introduced. English church paper is to appear in the Editor of the Finnish *Auttaja* and Manager of the Printing and Publishing House at Ironwood, Mich., is the Rev. J. Nopola, who is also the synod's secretary. Prof. Monto submitted to the convention a written report on the Finnish Department at our Springfield Seminary.

The urgent request of our brethren in Australia to send them a bilingual missionary for a large Finnish colony in the northern peninsula of Queensland at the Chicago Convention last year had turned over to the National Church with a promise of financial support, if necessary. Our Finnish brethren have been trying to find a man. This matter was warmly endorsed by the convention.

Thus the Lord of the harvest has assigned specific church duties to our Finnish brethren in the faith; and since we are working for one and the same Master, our Lord Jesus Christ, let us further foster fraternal relations with them and pray for the success of their work.

"If the Funds Are Available"

By H. A. MAYER, Assistant Secretary of Missions

This conditional clause has been the closing phrase of many a recent letter which the Board for Missions in North and South America has written to mission boards of the subsidized Districts as they presented their plea for additional funds to meet the opportunities for mission expansion in their Districts.

There has been a gradual upswing in mission activity in our Synod during recent years. The Missionary Forward Movement, the Centennial Call of the Cross, and similar endeavors have exerted a tremendous influence upon the thinking of our people. The spiritual bankruptcy of a large percentage of the people of our land, the economic depression of the '30's, followed by the second devastating world war, have prepared the ground for launching an intensive mission program in our Church.

The Board for Missions initiated an intensive program of personal evangelism at its three Epiphany conferences of the past three years. The slogan "Each One Reach One" has been on the lips and in the hearts of our Christians and has stimulated them to successful witnessing for Jesus. The Lord has blessed the humble witness of our members. The number of

unchurched adults who were brought into instruction classes and who joined our well-established congregations last year, confirmation jumped from 13,957 to 23,000 in two years. Through emphasis on the mission possibilities of the vacation Bible school another 26,000 unchurched children (one third of the total number of children enrolled) were brought under the influence of the Gospel in one year alone. These children are the key to the doors of the hearts of a large number of unchurched parents. By the grace of God many of these children will eventually be confirmed, and some of the parents will also be won for the Church.

But the stepping up of our missionary program and the awakening of our laity to their responsibility as personal witnesses to Jesus have also brought about the establishment of many new congregations. Mission boards instituted careful surveys. The most promising fields were entered. In the past two years 224 new mission congregations were begun, and about 120 previously established stations became self-supporting. At the present time there are 1,318 subsidized congregations or preaching stations. And this only the beginning.

Every District, without exception, has a number of places which have been fully surveyed and are ready to be opened. Some of these promising stations have not been opened for lack of men. The shortage of manpower since the war is just as discouraging as the shortage



President G. A. Aho, D.D., I., and the Secretary, the Rev. J. E. Nopola

There are still many vacancies in organized congregations. The graduating classes of 1948 were not sufficient to fill the vacancies and to replace the men who have died or resigned in the year. Thus many promising places did not get entered.

The last few years have seen the "great migration" of our American population. Southern and Western States have had a great influx of people. Our Germans, too, have been on the march. This has resulted in growing mission opportunities. Thus, for example, the Texas District was privileged to open 17 new missions in 1946 and 1947. During this year 12 mission congregations declared themselves self-sustaining. "Shall we continue to go forward?" asks Pastor A. O. Henze. "There are 22 other places in Texas where we should investigate possibilities at the present time. Shall we go? But why ask this question? Why not go in? During 1948 the Board of Missions is opening only two new fields. The main reason is the lack of funds with which to equip our new fields. We now have five to six mission congregations in line for buildings, but they are not able to build until the money is available." This is a District in which receipts and expenditures for missions have trebled since 1942, where the net result of the Church Extension Fund has increased from \$98,000 in 1944 to \$293,000 in 1947, and where the people have, in addition, loaned about \$400,000 to the Church Extension Fund.

The Northwest District (formerly the Oregon and Washington District) has had the largest percentage of communicants added. The California Districts are second in line. However, large new housing developments have not even been touched by us. Requesting \$7,000 for expansion in the Northwest, Pastor Wm. Hillmer, the executive secretary, writes: "This does not mean that is the extent of our expansion possibilities, but the chief factor which we have to consider here is the Church Extension Fund. At the present time 18 of our existing missions are without chapel facilities. Our Church Extension treasury is depleted, and you know that our requests for loans from the General Board will not all be granted."

A similar complaint comes from Florida. The areas are to be invaded at once. The seventeen additional areas offer growing opportunities if only the necessary funds for buildings could be made available.

We hear the same story from the Colorado District: "We have ventured to open only two places in our far-flung District as possibilities for new missions for this year. I might say that the reason for this is the unavailability of funds in the Church Extension department and the fact that we possibly could not get workers even if we ventured to try to open additional fields." And Pastor J. L. Hammers, executive secretary of the Northeastern District, writes: "We plan to open two new projects for 1949. May we hope, however, that if funds were available, we could easily double that number. On the basis of our experience I can also say that wisely founded mission stations in metropolitan areas assure us of fairly quick returns and early reductions in cost of operation."

Pastor L. Henze of the Atlantic District pleads for adequate funds for a most

successful mission program among the large mass of people living in his District. He wants us to know that one fifth of the population of the U. S. is concentrated in that area. During the last decade 28 self-supporting churches were organized. Pastor Henze has a systematic and detailed survey of every city and every section of the larger cities. He knows New York City like a book, and as a member of the Citizens' Housing and Planning Council he has advance information on all real estate developments. He lists eleven areas where work should be begun immediately.

"In recent years," writes Pastor Henze, "we have carried on quite a bit of expansion in the New England States, but again only touched the high spots. Of all cities and towns throughout the United States the New England Area is the area which has the greatest number of cities and villages without a Lutheran church. Our mission expansion in New England has revealed the fact that we can establish flourishing Lutheran churches even among the typically New England Yankee population."

The Atlantic District also has the proud distinction of having the most varied types of missions. In addition to the regular program, the District supports a trailer mission with complete tent and

trailer equipment, an extensive institutional mission, student welfare work, the Metropolitan Inner Mission, work among the Negroes, Latvians, Estonians, Polish, Italians, Slovaks, Spanish, Chinese.

And thus we might continue little excursions into the other Districts of Synod, both subsidized and self-supporting. Everywhere we would be face to face with the same picture—fields white unto the harvest, but inadequate treasuries to finance the garnering of these harvests.

Seventeen years ago Dr. Theodore Graebner was asked the question: "Is an optimistic view of our home mission opportunities warranted?" The answer which he gave then is doubly true today: "With me the prospect of widening missionary opportunity is a matter of faith. Where Modernists teach a God who is 'a multiplication of infinities,' and where another says that he believes in 'the Infallible Ego'—there are enough sheep who will hunger for the green pastures of Christianity. And I have faith in our own people. They are beginning to grasp the idea of stewardship better than in the past. The non-Christian world is accessible, it is responsive. Our people are hearing the 'Call of the Hour,' and with proper leadership they will usher in a new day for Lutheran Home Missions. I absolutely believe it."

Lutheran Conference in London, England

By E. GEORGE PEARCE

London, England, was the host to a Lutheran pastoral conference sponsored jointly by the Missouri Synod and the National Lutheran Council during the last two days of June. Thirty pastors and eight theological students now resident in England and representing a dozen different nationalities were present for the opening ceremonies, which took place in the library of the Swedish Church in London.

This conference was called to devise ways and means of bringing spiritual help to the scores of thousands of Lutheran workers at present in Great Britain. Partly in an effort to meet an acute shortage of labor and partly out of humani-

tarian motives, the United Kingdom is again, as she had done so often in the past, offering refuge to thousands of the distressed, homeless people that fill the D.P. camps in Germany. A large proportion of these are Lutherans from the Baltic countries, Hungary, Romania, and Poland. Another large group are the German Lutherans, made up of civilianized P.O.W.'s who have elected to stay in Britain as long as they are permitted, pre-war refugees from Hitler's Germany, and domestic workers. Conservatively estimated, there are about 40,000 such Lutherans living in hostels, camps, and private homes scattered over England, Scotland, and Wales.



Conference of Lutheran Pastors in London, England

Assembled in front of the early eighteenth-century Swedish Lutheran Church in London are the following pastors, who serve displaced Lutherans in Great Britain: Seated, left to right: Pastors Matz (Pol.), Fierla (Pol.), Taul (Est.), Bergs (Lat.), Pearce (Brit.), Buesing (Ger.), Kramm (Ger.), Ostergren (Amer.); middle row: Stoy (Pol.), Borkenhagen (Pol.), Arlt (Pol.), Dzenitis (Lat.), Bergmanis (Lat.), Slokenbergs (Lat.), Reinaru (Est.), Voobus (Est.), Cimala (Pol.), Rieger (Ger.), Wallner (Pol.); back row: Pruefer (Pol.), Abollins (Lat.), Juhkantaal (Est.), Baerman (Ger.), Kiviste (Est.)

Formation of Lutheran Council of Great Britain

About three years ago the attention of the President of Synod and of the executive director of the Emergency Planning Council was drawn to the spiritual needs of the first of these groups, the Polish Lutherans, many of whom were at that time serving in the Allied Forces as members of the Polish Army and Air Force. This marked the beginning of Synod's sympathetic relations with the various exiled Lutherans in Great Britain. As an effort to integrate common problems, on March 18, 1948, an informal working council was established in London, with the Rev. E. Geo. Pearce (Mo.) as chairman and Dr. Jaak Taul (Estonian) as secretary. Meanwhile the late Dr. Ralph Long of the National Lutheran Council requested Pastor David Ostergren (Augustana) to conduct a survey of the situation. As a result of a series of meetings held in London and Chicago, a united program was agreed upon in which both the National Lutheran Council and the Missouri Synod would share equally. To that end the Lutheran Council of Great Britain was enlarged to include the authorized leaders of each national group in addition to the American church representatives: Dr. Jaak Taul (Estonian), Pastor E. Bergs (Latvian), Dr. H. Kramm (German), Pastor W. Fierla (Polish), Pastor D. Ostergren (N.L.C.), and Pastor E. Geo. Pearce (Mo.).

The conference of Lutheran pastors held June 29-30 in London was convened by this Council to discuss the practical and spiritual needs of Lutheran volunteer workers in England. Not a synod in any sense, it was not concerned with plans for a united Church, but only with making it possible for each group to provide spiritual ministrations for its people in its own language and cultus.

At the opening session, after greetings had been extended by the representatives of various British churches, Bishop Aulen of Straengnaes, a prominent Swedish Lutheran theologian, lectured informally on "Recent Trends in Theological Thought."

After organizational elections were held, in which the Rev. E. Geo. Pearce and Dr. J. Taul were elected chairman and secretary respectively, the practical part of the convention began. The Rev. D. Ostergren, full-time executive secretary appointed by the N.L.C., outlined the willingness of Lutherans in America to help their less fortunate brethren in the British Isles, pointed to the formation of the Lutheran Council of Great Britain as the co-ordinating channel through which aid would be given, and spoke briefly on the relation to the work carried on among the same groups on the Continent. One of the biggest problems confronting our work was the fact that all but three or four of the pastors were still under contract to the Ministry of Labour as agricultural and industrial workers. Pastor Ostergren explained that through the co-operation of the Ministry of Labour these men would gradually be released for full-time spiritual service. On the suggestion of Pastor Hansen (German) the conference passed a resolution expressing its deepest gratitude to the millions of Lutherans in America for their gesture of love, particularly since it represented a united effort by the two large American Lutheran bodies. Later in the

conference, Pastor Pearce spoke briefly on financial matters, immigration to Canada and the United States, and plans for supplying Sunday school literature and theological periodicals and books.

Problems of a Refugee Ministry

Using the round-table method, the greater part of the conference was given over to a practical discussion of various assigned topics presenting the unique problems occasioned by abnormal circumstances. It was deeply touching to hear one of the Latvian pastors, the Rev. Abolins, describe the successive disillusionments of his people. "First we were occupied by the Russians, then by the Germans. Then it was Russia again, then UNRRA and IRO, until our people became mere numbers. In the D.P. camps in Germany we became marketable and valuable as labor units, but no one seems interested in us as human souls." In another paper, the Rev. Reinaru, an Estonian pastor stressed the need of helping these people regain their faith. In a written statement, translated orally by his sister, the Rev. Karolyfalvi spoke of his special difficulty in trying to keep in touch with his 300 odd Hungarian Lutherans scattered all over the United Kingdom. Another Latvian pastor, the Rev. Slokenbergs, was convinced that if spiritual ministry could be provided regularly for his people, they would respond with all their ability to support the work out of their very meager means. The Rev. Pruefer of the Polish Lutheran Church urged that the laity be drafted for church work to organize Sunday schools and reading services. A final paper by Dr. Rieger, German Lutheran pastor, stressed the over-all necessity for outside aid in supplying theological literature for the pastors who had left everything behind them in their flight from their home parishes.

Future of Lutheranism in Great Britain

For one who is deeply interested in the future of the Lutheran Church in Great Britain it was a rare moment when the various members of the Lutheran Council as the accredited leaders of the groups stepped before the conference. By means of colored drawing pins indicated on a large wall map where the pastors were conducting services. The completed chart showed that from London to John o' Groats there is no region in England where Lutheran services are not held. To many of us at the conference the story of that prepared man was like the answer to a prayer; to others it was a challenge for the future and a reminder of the past. During the early days of the English Reformation the theology of Martin Luther had smuggled its way into every part of Britain. It transformed the theology of bishops and archbishops before it was driven out by royal displeasure and later kept out by extremes of Calvinism and neo-Romanism. Today, in God's wisdom, persecution has brought Lutheranism back to the land of John Wycliffe. The Church that gave birth to British Protestantism one of her first martyrs in the person of Robert Barrington avowed Lutheran and personal chaplain to Henry VIII—her message has returned to England. In the sixteenth century the university of Oxford was the disseminating point of Lutheran doctrine; today a newly founded Lutheran congregation worships there in the same church in which Thomas Cranmer, Archbishop of Canterbury, was condemned to die at stake for holding the principles of the Reformation.

Is that ominous, bursting flood from the East which has swept thousands of Lutherans from their homelands to Britain's shores, is it God's instrument ushering in a new age for Lutheranism in the British Isles?

L. E. A. Convention Features Christian Family Life

By WILLIAM F. WITTMER

Twenty-two synodical Districts were represented as 140 members of the Lutheran Education Association met for its sixth annual convention in the gymnasium of Concordia Teachers College in River Forest, Ill., on July 6 and 7. After brief opening devotions, led by Dr. Klinck, president of the college, the convention was keyed by its president, Mr. Alwin R. Roschke of Chicago, as he read his address.

Theme: The Christian Family

Realizing that the Christian home is basic for a Christ-centered educational program, the main theme of this year's convention was a study of Christian family life. A critique of the fifth yearbook of the L. E. A., entitled *The Christian Family in the Modern World*, edited by Prof. W. F. Wolbrecht, was given by Prof. Theo. Kuehnert. Substituting for the scheduled critic, Prof. Theo. Kuehnert presented an exceedingly frank opinion of the merits of the yearbook, courageously criticizing those portions which, in his opinion, had fallen short. In general, the yearbook was regarded as a valuable contribution toward

the growing literature produced by the young association. Pastor Oscar Few brought the members up to date on thinking and planning of the synodical Committee on Family Life Education.

The Family as a Unit

The editor, Prof. W. F. Wolbrecht, was also the essayist at the first afternoon session. His topic was "The Family: The Matrix of Religious Ideas, Ideals, Attitudes, and Practices." Beginning with the maxim "As the family is, so the Church will be," he stated as a basic objective of the educational program of the Church: "To enable every individual in our congregations to acquire the knowledge, attitudes, and skills requisite to Christian family life, the while enabling the secularized individual on the spiritual frontier of the Church to experience attraction and persuasion of the example of Christian family life near and about him." Thinking in terms of the family as a unit, he presented several new ideas as to how the Church can keep the individual family's interests centered on doing Christian things.



The Lutheran Education Association in Session

Mr. Alwin R. Roschke in the chair, Mr. Norman J. Rogers at his right, and Rev. Martin P. Simon addressing the group

Critical Areas

Synod's dynamic Executive Secretary the Board for Parish Education, Mr. L. Miller, opened the second day's session with a presentation of "Critical Areas in Christian Education." He called every member to be concerned about following six areas:

- 1. Impressing our leaders with the importance of Christian education.
- 2. Impressing our people with the importance of Christian education.
- 3. Making Christian education truly Christian.
- 4. Effective stewardship also for Christian education.
- 5. Maintaining an adequate teacher supply.
- 6. Religious education in congregations not maintaining a full-time school.

Sectional Meetings

This year again the sectional meetings produced some really constructive ideas and thinking. While Dr. O. A. Geiseman putting the first emphasis on things spiritual as he discussed "Marriage Adjustments and Maladjustments," Prof. Al. Schmieding presented highly interesting data which resulted from a piece of research on parent-child relationships in the Christian home. One startling result of this study, true of the well-adjusted as well as the poorly adjusted child, was the vague conception most of these children had of the meaning of the forgiveness of sins. Many regarded Professor Schmieding's presentation as the high spot of the convention.

Wednesday's sectional meetings were devoted to discussions on sex education. Dr. Mr. E. H. Ruprecht discussed this topic on the elementary level, Mr. E. F. Thorn spoke of "Sex Education in the Secondary School." Mr. Sagehorn showed the fourfold task of providing information, interpretation, inspiration, and guidance inaugurating a sex education program in our Lutheran high schools. Mr. Rucht very ably demonstrated the fact that there is a hunger and need for the truth in sex education in elementary schools. He stressed the point that this requires primarily the teaching of the proper attitude toward the facts of sex and that our Lutheran schools have the best means toward achieving this aim.

Closing Essays

The closing afternoon session was presided by two able essayists. Rev. Martin Simon spoke with great enthusiasm on "Home-School Relations," showing the co-

operation the school can offer the parents. One of the prime essentials of a teacher's work is to know the home life of his pupils. The true educator does his work *with* the parents, not *for* them.

In the final essay of the convention Dr. Walter Goetsch of Iowa University pointed out certain trends in education as he spoke on "The Pattern of Tomorrow's Education." He concluded with the hope that "the structure which tomorrow's education will have might be a means

World Council of Churches Amsterdam

The processional with which the convention of the World Council of Churches at Amsterdam was inaugurated on August 22, at the beautiful and spacious Nieuwe Kerk (New Church), supplied evidence of the wide geographical area from which delegates had appeared to attend this congress of evangelical Christians. Their color and garb, in some cases pronouncedly Oriental, indicated the far corners of the earth from which the representatives had come, and while far from equaling the show Romanism is able to put on at its international gatherings, there was something deeply impressive in these evidences of a world-wide interest in the movement. The solemn and historic character of the occasion was evident from the opening service and was maintained through the sessions, so far as we were able to attend and observe.

The Missouri Synod was represented neither by delegates nor by official visitors or observers, but in their capacity as churchmen it did not seem to the delegates to the Bad Boll meeting that they should fail to make Amsterdam a stopping place on their homeward journey. Provision was made from the outset in the Bad Boll arrangements for this visit. Present were for all or part of the first week: Dr. Paul Bretscher, Prof. A. Fuerbringer, and the writer of this report, who was given privilege of a press-seat—a much-coveted advantage. It should be said that the outward arrangements were fully comporting with the importance of the meeting, the great *Concert Building*, in which the meetings were held, being hermetically closed against non-accredited persons. That the Missouri Synod men were given every courtesy, accorded only under rigid screening, was due to the good offices of the Rev. M. O. Dietrich

toward putting into practice a curriculum which is adapted to the needs of the masses of the people by teachers who are inspired to make knowledge live."

Resolutions

The Resolutions Committee, headed by Mr. Wm. A. Kramer, presented twelve resolutions which, in the main, were adopted by the convention. Those which evoked the most discussion touched on the procedure of planning future convention programs and the editing of future year-books. All L. E. A. members were urged to do their part to encourage gifted students to enroll in our teachers' colleges. An invitation to hold the 1949 convention in Seward, Nebr., was presented, but acceptance of this invitation depended upon a decision of the Educational Conference to meet there also during the same week.

Fellowship Dinner

The annual fellowship dinner, preceded by the customary fellowship hour, afforded 138 members and guests ample opportunity for social recreation. Mr. Fred Strieter of Davenport, Iowa, spoke on "A Layman's Appraisal of the Lutheran Schoolteacher."

(U. L. C. A.), whose visit to Bad Boll was recorded in an earlier letter. This may be the place to record our meeting again friends from Bad Boll, as, for instance, Rector Merz of Neuendettelsau, Professor Schlink of Heidelberg, Bishop Meiser, Bishop Wurm, Bishop Beste, Dr. Eugene Gerstenmaier, Dr. Hans Asmussen, Dr. C. Arild Olsen, Chief of Religious Affairs in the American Zone; also Bishop Lilje of Hanover, Professor Nygren of Lund, Pastor Martin Niemoeller, Dr. Emil Brunner of Zurich, Dr. Reinhold Niebuhr of New York, Dr. Yochum of the A. L. C., President Frye of the U. L. C. A., Dr. John R. Mott, Dr. Visser 't Hooft, Dr. A. R. Wentz of Gettysburg Seminary, U. L. C. A., Dr. Ben Christensen of the Lutheran Free Church (U.S.A.), the Rev. Oscar Johnson of St. Louis, Mo., Dr. John Evans of the Chicago Tribune, whose desk I shared, Dr. Morrison of the *Christian Century*, and others whom we know from the American scene. Some of these were visitors or unofficial observers like ourselves.

It cannot be the purpose of this report to give a day-to-day or session-to-session story of what happened in Amsterdam. We believe that the readers of the LUTHERAN WITNESS are interested in impressions, gained on the spot, of this notable ecclesiastical event and in some applications which may seem in place as we view the event as a whole.

Let no one underestimate the importance of this gathering of Christians at Amsterdam. In the strict sense it was, of course, not a *World Council* that was here organized, since the Roman Church was not represented. The fact that Romanism is not recognized in its Anti-Christian aspects was clear not only from the references of regret over this failure of

the Pope to permit official representation, but especially from the applause which came as an endorsement of these expressions. To us, and to many who were present, of course, it is clear that Rome would participate only if it could see some direct advantage for itself in its co-operation and that it will be a day of ill omen for Protestantism if the Papacy would regard itself as powerful enough to come in and "join hands." The Russian Church was not there, because Stalin had decided that the World Council is a group of people who are economically (politically) at daggers' ends with the Soviets, and also in this case profoundly misplaced expressions of regret were placed on record by the convention. We would say that the unwillingness of Communistic Russia and Anti-Christian Rome to be identified with the W. C. C. is a tribute to something essentially *Christian* in the program.

As for the authority of the W. C. C. to speak for any church body or denomination, it was stated at the very outset that no resolution of the assembly would have authority for any Church that has not voted its endorsement of such a proposition or pronouncement. This is an important concession to those delegates who had come with fears in their heart lest their Church be compromised by some resolutions of a political nature or of modernistic tendency. We should therefore not charge any participating Church or Synod with responsibility for expressions of doctrine or purpose not officially approved by such a Church or Synod.

There was in the sermons and papers little evidence of the old Modernism. What we learned at the Bad Boll meetings was here confirmed in the wide area of world Protestantism. The old "Liberalism," which had been the curse of the Protestant churches, is now to all intents a matter of history. When a preacher can refer to the experience of Moses at the burning bush as a real meeting with God, something of the old "Liberal" attitude towards miracles has gone by the board. And it

is hardly probable that twenty years ago the Second Coming of Christ would have been referred to as a simple matter of Christian belief, as it was by several speakers.

The unwillingness of many in commanding positions to accept the divisions of Christendom as evidence of disobedience to the Word of God was evident in many papers. There is much indifference to doctrine at the very basis of the program underlying the World Council. The divisions in Christendom were indeed regretted, but only because of their bearing on outward unity and on an effective program of action. Sometimes the impatience with creeds and articles of faith broke through, especially in the statements by the French Protestant Pastor Marc Boegner of Paris, who is a commanding personality. On the other hand, the address by the famous Karl Barth not only warned against trying to find God's own plans in the objectives and programs of the World Council of Churches, but declared that the time had not come for a joint celebration of Holy Communion (as was on the program for one of the evening worship meetings — without obligation on those unwilling to participate, we should add). We noted, too, that a direct assertion that Christ is God, the Lord of the universe, was made by Dr. John Mackay of Princeton Theological Seminary, and that Dr. Visser 't Hooft's demand, in his keynote address, that the reference in the constitution to the Deity of Christ "must not be weakened, rather be amplified and clarified," was greeted with general applause. That the strongly confessional elements present at this gathering should nevertheless subscribe to a platform which calls for joint "witnessing for Christ" and for co-operation in such tasks of a strictly spiritual nature as evangelism, youth work, and the training of laity, is one of the evidences of much unclear thinking on the whole problem of Christian fellowship and on the meaning of loyalty to Christ.

Amsterdam THEODORE GRAEBNER

Agreement Concerning the Scriptures by Intersynodical Committees in Australia

The Intersynodical Committees of the E. L. C. A. and the U. E. L. C. A. herewith report that, as a result of the discussions of statements on "Minimum Requirements for Church Fellowship" submitted by both committees in 1942, and as a result of the discussions of Dr. Hamann's paper, "Church Fellowship Presupposes the Common Acceptance and Confession of All Doctrines Revealed in Holy Scripture," and of Dr. Hebart's paper, "Principles Governing Church Fellowship," they have agreed on the following theses concerning the Scriptures:

1. We believe that the Holy Scriptures of the Old and New Testaments are the infallible Word of God, written by inspiration of God, 2 Tim. 3:16, by the holy men of God, 2 Peter 1:21, as the Spirit gave them utterance, Acts 2:4.

2. We believe that the canonical books of the Old and New Testaments are the infallible and only source and norm of Christian doctrine and the sure and authoritative guide for life and practice, 2 Tim. 3:15-17; 1 Cor. 14:37; Psalm 119:160, etc.

3. We agree that for church fellowship the uniting churches must be one in the acceptance of the Holy Scriptures of the Old and New Testaments as the inspired Word of God and as the only and true source, norm, rule, and standard of all teaching and practice in the Christian Church.

4a. We believe that where differences in teaching and practice exist or arise between the churches uniting, these differences are to be removed by willingly submitting to the authority of the Word of God. Where a difference in teaching or practice is a departure from the doctrine of the Bible, such difference cannot be connived at or tolerated, but must be pointed out as an error, on the basis of clear passages of Holy Writ; and if the error is persisted in, in spite of instruction, warning, and earnest witness, it must at last lead to a separation.

b. We believe that all doctrines of Holy Writ are equally binding; nevertheless, not all things in Scripture are of the same importance, when viewed

from the center and core of the Scriptures, Christ and justification by faith through faith.

c. We admit that there are some things hard to be understood in Holy Writ, 2 Peter 3:16; but no doctrine be based on Scripture passages that are not clear, especially if no light is thrown upon them by clear passages.

d. Differences in exegesis that do affect doctrine are not church divisive.

e. In case of differences in exegesis affecting doctrine, agreement on the basis of God's Word must be sought by combined, prayerful examination of the passage or passages in question.

If this does not lead to agreement because no unanimity has been reached, the clarity of the passage or passages in question and hence on the stringency and adequacy of the Scriptural proof, divergent views arising from such differences of interpretation are not divisive of church fellowship, providing that—

- (1) there be the readiness in principle to submit to the authority of the Word of God;
- (2) thereby no clear Word of Scripture is denied, contradicted, or ignored;
- (3) such divergent views in no way impair, infringe upon, or violate the central doctrine of Holy Scripture, justification by grace through faith in Jesus Christ;
- (4) nothing be taught contrary to the *publica doctrina* of the Lutheran Church as laid down in its Confessions.

5. We believe that the formal and material principles must not be brought in opposition to each other, for the Scriptures are the Word of Christ and they testify Him. Loyalty to Christ requires loyalty to His Word, and loyalty to the Scriptures requires loyalty to Christ, His person, work, His means of grace. We dare stress the material principle at the expense of the formal principle, or vice versa. Churches uniting should make the pledge of loyalty to both Christ and His Word (cf. Eph. 4:1-16).

6. We believe that it is a solemn obligation of the Church to teach the Word of God, rightly dividing the Word of Truth, feeding milk or meat as the people may demand, but never compromising the truth of Scripture, never permitting reason or feeling to undermine the authority of the Word or substituting therefor a form of subjectivism.

The committees are still considering whether one or two additional statements are to be made in connection with theses, but they will be taken as a guide to the discussion of doctrines and of matters that have been mentioned as separating the two Churches, such as: the inerrancy of Scripture, the authority of Scripture, the election of grace, conversion, the church and the public ministry, conversion of Israel, chiliasm, attitude towards the Lutheran Confessions, papacy as the Antichrist, church discipline of lodge members, attitude toward Lutheran World Federation, practical fellowship, understanding of the days of creation, the first resurrection (Rev. 20), marriage to deceased wife's sister, right betrothal, meaning of the term "doctrine of the Gospel" in Art. VII of the Augsburg

ession, etc. We are confident that a session of these matters listed here will result in that agreement on a scriptural basis already exist in a number of and we are hopeful that such discussion will result in a scriptural agreement in the other matters. In any case, the "differences" can be published until the "differences" have been defined. — S. HEBART, Secretary, L. C. A. Intersynodical Committee; J. BLAESS, Secretary, E. L. C. A. Intersynodical Committee, April 30, 1948.

The Australian Lutheran

Walther League Convention

More than 1,100 Lutheran young people, members of the Walther League, gathered in Portland, Oreg., for the Walther League's 56th annual convention from April 11 to 15. Practically every State in the Union, as well as Canada, was represented at this record-breaking convention.

In his annual report, Prof. O. H. H. H., executive secretary of the League, stated that the league now has a total of 3,240 societies. He

paid special tribute to Mr. F. A. Schack, treasurer of the Walther League for the past 30 years, who was retiring from office to assume the duties of comptroller of the Walther League. Mr. Mel Piepenbrink, Fort Wayne, was elected treasurer. Other officers re-elected or elected include William Zeiter, elected

F. A. Schack

for a third term as president; Calvin Wood, Denver, secretary; Edgar Fritz, Ill.; S. J. Roth, Detroit; and the A. R. Kretzmann, as executive board member.

Among the unique features of the convention were the Learn-by-Doing sessions conducted for an hour every morning before the business meetings began. Delegates had the opportunity to choose from a variety of subjects which would be helpful in carrying on youth work in their local parish. A special course was given to pastors and teachers on youth work in the congregation by Dr. O. P. Mann. Other subjects treated at sessions included "Worship," "Practical Methods in Youth Work," "Bible Study," "Society Publications," "Finances," "Recreation."

The convention adopted the largest ever in Walther League history, \$79,800, met through the plan of voluntary contribution giving.

Two resolutions on world and national peace created considerable favorable discussion at the convention. The resolution decried the increasing dependence upon power in solving world problems. The other resolution asks that Walther League societies study current proposals and enactments of the National Military Training in the light of the Church's welfare as well as to the peace of the nation.

The Wheat Ridge Foundation, which

includes both the Lutheran Sanatorium and the medical social work program, received thorough discussion.

To increase interest in mission work, the convention resolved to lift an offering for Chinese mission work. The sum of \$10,000 will be raised during the coming year to support a youth center in Wuchang, China, and in the True Light Mission of New York City. \$5,000 will be allocated to each mission.

The Tuesday evening annual Choral Union Concert, under the direction of Gerhard Schroth, attracted more than 2,500 to Portland's Civic Auditorium. The great Lutheran chorales were dramatically rendered by a 200-voice choir.

Pastors and laity of the great Pacific Northwest were most appreciative of the fact that the Walther League met in their area. The impact of this convention has already resulted in much favorable publicity for the Lutheran Church. The hospitality of Walther Leaguers and fellow Lutherans of Oregon was enthusiastic and generous. Our Lutheran youth will always have a warm spot in their hearts for their fellow Lutherans on the Pacific Coast.

ALFRED P. KLAUSLER

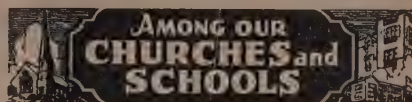
From a European Notebook

Switzerland is two thirds Protestant and one third Roman Catholic. The Rev. Werner Hofmann of the Protestant Church in Interlaken tells me that practically all the Protestant Swiss are Reformed, Calvinistic. Each canton (state) of this freest democracy on earth (it is that beyond the shadow of a doubt) has its own relation to the Church, which makes a very spotty picture, but in some way Church and State are tied up. Conditions resemble those in Germany — parishes too large, every Schweizer being born into a church, and attendance lagging. Rev. Hofmann has about 800 regular churchgoers out of a parish of five thousand, and that is considered very good. Modestly, he admitted that good preaching makes the whole difference, and he meant *conservative* preaching. The Liberalism also in Switzerland is out the window. The cause is lifted. There is a slow revival of Christianity. . . . The Reformed Church in Switzerland certainly is *non-liturgical*. At the services I attended, the entire participation of the congregation was the singing of two hymns of three or four verses each. No responses, no creed, no Amens even. . . . But Pastor Hofmann admits, the organ and the sculptured heads of the Reformers are a concession to the modern age. With a wry smile he remarked — "We have come to believe that at this time our people will no longer be led into worshipping images!" . . . The parsonage of Interlaken is housed in a former monastery, built about 1250 A.D. Certainly a wonderful historical sense can be developed in such a congregation. During my stay at Interlaken the members gave an old miracle play — a *Totentanz*, or *Dance of Death*. Niklaus Manuel four hundred years ago wrote the text, which describes death taking the Kaiser, the beggar, the mother, the soldier, the betrothed virgin, the physician, the child, the hermit, and this ancient text was recited by characters representing Death and the various victims. It was performed under the open sky, in the old monastery court; the back-

drop, the beautiful cloister-walk of the thirteenth century, roof, window, tracery, and walls, all genuine, not a particle of stage props, except a little platform across which the characters walked and did their parts. The music was supplied by a little string orchestra and a choir, both invisible to the audience, and the music was by Bach, Gluck, and other old masters — exceedingly effective. The very difficult problem of action and recital of the old German text, the dangers of overacting and slipping from the true pathos of these death scenes either into the horrible or the ridiculous, were fully met by all. And now consider the close of the evening, and ask what American group would have been equal to it: Not one of the members of orchestra and choir came into view of the audience. And without a printed note regarding applause, the entire audience, at the end of the performance, rose in silence and slowly walked out of the dark courtyard into the crowds of the high tourist season.

G.

Paris, August 15



Colorado District Convention

From the divergent corners of the extensive Colorado District the representatives of our congregations assembled in Sterling, Colo. The convention began on Tuesday, August 17, with a Communion service, in which the District President, Dr. E. J. Friedrich, delivered his presidential address, reminding the assembly that Jesus must always be in the midst. That then became the theme of the whole convention.

Jesus in the midst! Of this we thought as the missionary program of the District was reviewed. Since the Colorado District is still a mission District, this program occupied much of our time. It was the joy of the convention to note how many more adults were being won for the Lord's kingdom through confirmation, showing that our people were more alert to mission opportunities. Vice-President F. W. Lichtsinn also reminded us of the wonderful blessing of the Lord upon our foreign mission work. The convention, however, was saddened by his sudden illness, which necessitated a major operation. Dr. Streufert substituted for him as the speaker in the convention service.

Jesus in the midst! Of this we thought as the educational program of the District was reviewed. Truly the Lord has blessed the parochial school in our midst, so that it has become possible for 43 per cent of our children to attend this wonderful institution. Every one of our congregations in the Denver area will have a parish school this year. But in turn we were shown the need for great improvement in adult education and youth work. The

convention also went on record urging the establishment of a Lutheran high school in the District.

Jesus in the midst! Who could forget that as he listened to the essay of Prof. Walter Wolbrecht of our Teachers College at Seward, Neb., on the "Importance of Baptism in the Life of the Christian," or heard Pastor Walter Enge of Colorado Springs on "Christian Adult Education as It Pertains to the Bible Class"!

Jesus in the midst! Surely so when consecrated laymen pleaded for more time on the program in the future to discuss among themselves the work of the Lord; when they resolved to return to their congregations and plead for percentage giving, so that all the doors that the Lord was opening to the Church might be entered; when again they pleaded for a full-time District Secretary, so that the pastors might be relieved to do more mission work.

Dr. E. J. Friedrich was re-elected to the Presidency, with Pastors Henry Hartner and Paul Stephan chosen as Vice-Presidents, Pastor M. E. Mayer as Secretary, Mr. C. T. Chadwick of Denver as Treasurer, and Pastor Henry Nierman as Financial Secretary.

M. E. MAYER

Iowa District East Convention

Responding to the joint invitation of four neighboring congregations, approximately 200 representatives of the congregations of Iowa District East assembled August 16—19 in St. Paul's Lutheran Church, Williamsburg, Iowa, the Rev. Enno Schuelke, pastor, for their eighth District convention. Both in the opening Communion service, in which Dr. J. W. Behnken delivered the sermon, and in the opening address of District President Carl Hesse, the convention delegates were prepared for the important business before them.

The reports of the President and of the various department officers on District work during the past two years gave abundant evidence of the Lord's rich blessing. Fifteen pastors and teachers were added to the District's roster during this time. Of the 26 congregations receiving District subsidy, five were organized during the past two years and were received into membership; two new missions were recently opened, and two congregations became self-supporting. Among the subsidized congregations, six have been or are in the process of erecting chapels, and six congregations have acquired parsonages. The convention reviewed the work of all of its subsidized congregations, encouraged consolidation of smaller parishes, where possible, and voted substantial increases in the salary of its workers.

The District provided for the clinical training of its institutional workers and voted to place Lutheran literature in institutional libraries.

District youth work was also reviewed and encouraged, especially participation in Christian Growth conferences and in the Walther League L. S. V. schools, and the plan was promoted that the youth of smaller parishes unite where feasible for effective youth work in their localities.

The delegates were urged to emphasize the great need of more liberal support of synodical and District treasuries. The resolution of the laymen in attendance to continue present collection efforts to raise the District Church Extension Fund to a net worth of \$200,000 received hearty approval.

In the field of Christian education the convention noted with satisfaction success of present educational agencies, deplored the shortage of teachers for parochial schools, and strongly encouraged wider participation in the synodical effort to increase and enlarge adult Bible classes. Congregations were also encouraged to arrange teachers' institutes and educational conferences as well as further to broaden and develop available educational agencies.

The delegates listened with interest to the convention essay on "The High-Priestly Office of Christ," presented by Pres. Carl S. Mundinger, of St. John's College, Winfield, Kans.; also to the report of Dr. J. W. Behnken on the work of Synod at large. Pastors H. C. Wolters, H. Maas, E. H. Yohr, and the undersigned were speakers in various convention sermons.

Elections held during the convention returned President C. Hesse, Secretary O. C. Schultz, and Treasurer P. T. Schuetz to their respective District offices. Rev. W. D. Oetting was elected First Vice-President and Rev. G. Perlich Second Vice-President.

Completing its work ahead of schedule, the convention adjourned with grateful appreciation of the splendid hospitality it had enjoyed.

THEO. J. EICKELBERG

Kansas District Convention

"It is the will of God" must be the motive force in the life of the Church and its members today. This spirit was quite evident among the 253 pastors, teachers, and laymen assembled at St. John's College, Winfield, Kans., Aug. 23—27, for the Kansas District convention.

"It is the will of God," said President W. H. Meyer, "that this world be brought to Christ." Accordingly he chose the theme: "Gospel Preaching—a MUST."

Since this is the prime will of God, much time and attention was given to mission work, mission methods, mission facilities. Dr. A. Brunn, Vice-President of Synod, took us on a mental tour of our various mission fields. Mr. Alfred Tonn, father-in-law of Missionary Herman Mayer of the Philippines, was a

delegate to the convention. Indisposed Wednesday, he returned to his home in Haven, where he passed away the same evening. Mr. Tonn was active in church work, giving also sizable sums to various mission projects. "Joy in heaven—Their works do follow them."

Pastor O. F. Henning, chairman of our Mission Committee, gave us a survey of our Kansas District mission. Five new stations have been opened the past two years: Girard, Wamego, Abilene, Larned, and Kinsley. Three new congregations have also been organized in the capital of our State, Topeka. Thirteen new chapels and churches have been built in the past two years or are in process, while parsonages have been built or acquired.

Pastor Arnold F. Meyer, the Executive Secretary of Missions Stewardship, brought personal evangelism close to the hearts of all.

It is further the will of God that our congregations everywhere be a city that is set on a hill." According to proper attention was given to church publicity. Said Pastor Brunn of the Publicity Committee: "Because of the very nature of its function, the church cannot hide itself from the public eye. We may well emphasize that it is not only what the pastor says or does, but also what the average Christian in the church says or does that makes or breaks a church's reputation in the community."

It is the will of God that our Christian youth be properly cared for. Therefore considerable time was devoted to Christian education at various levels. Congregations were urged to foster Christian day schools, Sunday schools, vacation Bible schools, Walther League program, Christian Growth Conferences, L. S. V. schools and the like.

It is the will of God that our Christians be "good stewards of the manifold grace of God." Accordingly they were urged to liberal and conscientious proportionate giving for the Lord. The needs of our District Church Extension Fund, the synodical treasury, and other projects of the Church are a challenge to the faith and love of our members.

As a means of learning and fulfilling the will of God in our lives, Prof. A. Repp of our Concordia Seminary, St. Louis, on the basis of his essay: "Bible in the Home, Church, and School," urged a closer acquaintance with, and a more intensive search of, the Bible of Books for guidance, inspiration, and comfort.

Balloting resulted in the following elections: President W. H. Meyer re-elected; Vice-President H. J. Mueller, re-elected; Edw. Hauer elected Secretary; Vice-President.

The future of the Kansas District is promising. Sixty years ago our District was organized. Our pioneer fathers and mothers were careful to plant the right kind of church, structure.

doctrine and practice. To us today
head of the Church says: "Hold
fast which thou hast!" And, "Be-
I have set before thee an open
B. J. LOESEL

Dakota District Convention

The twenty-sixth convention of the
Dakota District of The Lutheran
Synod opened in
Lutheran Church at Hankin-
Dak., on the evening of May 31,
Holy Communion service. The
pastoral address was given by Pas-
tor Walter Cordts, Second Vice-Presi-
dent of the District. Dr. J. W. Behnken
gave the sermon.

The opening session, attended by
pastors, laymen, and advisory
committees, President Arnold Grumm
emphasized the need of carrying out
the convention motto, "Thy Will Be
Done." In his report, President Grumm
stated that gains in souls, while
spectacular, had been steady.
The essayist for the convention was
Otto Sohn.

Dr. Behnken reported to the con-
vention on the work of Synod, prob-
lems and undertakings.

Pastor G. C. Michael, chairman of
the Department of Parish Education,
stated that three new parochial
schools had been opened since the 1946
convention; two series of adult edu-
cation workshops had been promoted,
one in 1947 featuring adult Bible
work, the one in 1948 family edu-
cation and the use of visual aids in
the school; over 2,700 children had
enrolled in vacation Bible schools,
and 367 came from unchurched

the Mission Department, Pastor B.
Moeller, Director, reported that
146 five mission parishes had be-
come self-sustaining; nine new mission
parishes had been opened; eight par-
ishes acquired suitable parsonages,
and acquired churches; three paro-
chial schools are now being subsidized.
Pastors' retreat and a missionaries'
conference were sponsored in 1947.

Particular attention was called to
the work of Pastor Erhard Bohrer,
First Vice-Secretary of the District for
the past three years, through whose
great strides in our mission and
parochial work have been made.

The following noteworthy resolu-
tions were adopted:

District Thankoffering for non-
parochial purposes is to be made an an-
nual part of the District program. The
contribution amounted to over \$68,000.
The basic salary of missionaries
shall be \$1,980 annually; an additional
amount shall be allowed for each
dependent child; the Board of Direc-
tors is authorized, in consultation with
the parish and respective Visitor, to
make necessary adjustments above the
minimum.

The car-fund allowance for the
missionaries was raised \$50; the mile-
age allowance for missionaries was in-
creased to five cents a mile.

A Social Problems Committee is to
be created to study the social problems
confronting the people in the District
and to put into action a program of
Christian social service.

The newly elected officers: Presi-
dent, Pastor Arnold Grumm; First
Vice-President, Pastor Walter Cordts;
Second Vice-President, Pastor Ger-
hardt Michael; Secretary, Pastor Gott-
lieb Fiechtner; Treasurer, Mr. John
Quast; Director of Missions, Pastor
Bernhardt Mueller; Director of Church
Extension, Mr. C. J. Rund; Director
of Pre-Confirmation Education, Pastor
Felix Rubbert; Director of Post-Con-
firmation Education, Pastor Walter
Rengstorf (since Pastor Rengstorf has
left the District, Pastor Lambert Mehl
has been appointed in his place); Direc-
tor of Public Relations, Pastor Carl
Schraeder; Director of Stewardship,
Pastor Allen Schultheiss.

A memorial service was held on
June 4 immediately after the close of
the convention in memory of the
sainted Pastor John Dreyer, First Vice-
President of the District, whom the
Lord called home the morning of the
last day of the convention.

ELMER MOELLER

Obituary

All obituaries and death notices should be
sent to Prof. W. G. Polack, 801 De Mun Ave.,
St. Louis 5, Mo.

The Rev. H. C. Schreck, pastor of St.
John's Church, Chester, Ill., died at the
Lutheran Hospital in St. Louis July 8, 1948,
after an illness of two months.

The funeral service was held on July 11.
The Rev. Theo. Roschke preached, the Rev.
H. C. Welp, President of the Southern Il-
linois District, spoke in behalf of the Dis-
trict, and the undersigned officiated at the
grave.

The deceased was born in Hoboken,
N. J., on Jan. 5, 1896. He attended the
School of Old St. Matthew Church in New
York. He was a graduate of Bronxville
Concordia College and graduated from our
seminary at St. Louis in 1919. On July 30,
1919, he married Grace Powers.

His first call was to Batchtown, Ill.,
where he served until 1923, when he ac-
cepted a call to Pinckneyville, Ill. In Oc-
tober, 1924, he accepted the call to Chest-
er, Ill., where he served until his end.

In the District he served as chairman
of the Young People's Board, as chairman
of the District Mission Board, as First
Vice-President, and for the last several
years as Visitor of the Steelville Circuit.

He is survived by his wife, one son
and one daughter, his aged mother-in-
law, and one brother, Heb. 13:7.

J. MUELLER

The Rev. Herman Hagist (died July 23,
1948), born in Efringen, Germany, on
June 3, 1868, came to America in 1880,

living first in Fort Wayne, Ind., and then
in Oakland, Calif. He entered the Spring-
field seminary in 1890 and was graduated
in 1895. His first call was to a mission
field in Salem and Albany, Oreg. Because
of adverse circumstances and bodily suf-
fering he resigned after three years in
Oregon and moved to Oakland, Calif.

After recovering his health he served
a mission at Germantown and five other
places. In 1902 he moved to Lodi, Calif.
Stricken with malaria, he was again forced
to resign for reasons of health in 1905.

Coming to Springfield, Ill., for a visit,
the chairman of the Mission Board per-
suaded him to return to the ministry.
After a brief period of work at New
Holland, Ill., he served Petersburg, Ill.,
from 1906 to 1913; a congregation a few
miles out of Mattoon, Ill., 1913-1923;
Tuscola, Ill., 1923-1925; and in 1925 he
moved to Elberfeld, Ind., where he taught
school for 11 years in addition to his
pastoral work. The strain proved to be
too much for his health, and he resigned
in 1938 at the age of 70 years and moved
to Aurora, Ill. He joined Emmanuel
Church and for a number of years assisted
the pastors of the congregation until his
health failed. After the death of his wife,
two years ago, he went to live with his
daughter and son-in-law, the Rev. and
Mrs. Wm. Schuelke of Magnolia, Iowa,
where he peacefully fell asleep in Jesus
on July 23.

In 1895 Pastor Hagist was married to
Susannah Schmidt of Springfield, Ill. They
had nine children, six of whom sur-
vive him.

Funeral services were held at the
Hitzeman Funeral Home in Chicago on
July 26. The undersigned preached the
sermon on Gen. 12:1-3, and the Rev. R. H.
Bekemeier of Yorkville, Ill., spoke in be-
half of the circuit and the District. Inter-
ment was made in Irving Park Cemetery
of Chicago. A. E. RICHERT

The Rev. Theodore Carl Otte (died
Aug. 10, 1948), born at Muenster, Hanover,
Germany, Dec. 21, 1834, emigrated in 1886
with his parents to America, and settled
in Herington, Kans.

He was trained for the ministry at
Concordia College, Milwaukee, and at
Concordia Seminary, Springfield, where
he graduated in 1909. From 1907 to 1908
he had served as supply pastor at McCook,
Imperial, and Champion, Nebr. After his
graduation he was called to Shawnee,
Okla., as a missionary, from where he
also served Prague, Arlington, Coalgate,
Durant, and Hillsboro, Okla. In 1913 he
accepted the call of St. John's in
Okareke, Okla.

On June 23, 1911, he married Martha
Kubisch of Springfield, Ill. They had
eleven children; one son died in early
youth.

He retired in 1937, but later on served
again during vacancies at Hinton and
Orlando, Okla. While serving at the latter
place in February of this year, he suffered
a severe heart attack, which recurred sev-
eral times. He died on Aug. 10. He was
buried in the Winfield Cemetery, Winfield,
Kans., on Aug. 13. The Rev. A. C. Dubber-
stein preached on Dan. 12:3, and the
undersigned on Dan. 12:13. His pastor in
Winfield, Rev. C. R. Zehnder, read the
committal service.

He is survived by his widow, four sons,
six daughters, and seven grandchildren.
PAUL HOYER

The Rev. George F. Nack (d. Aug. 30, 1948), retired from the ministry because of ill health since 1934, died in St. Luke's Hospital in Alexandria, Minn. He was born at Grafton, Iowa, on Sept. 21, 1887, the son of Gottfried Nack and his wife, Emma, nee Piper. Having come with his parents to Alexandria in 1893, he entered Concordia Seminary in Springfield, Ill., in 1910 and was graduated in 1917. He was pastor at Dahinda, Sask., Can., from 1917 till 1920, in Deer Creek, Minn., till 1926, and in St. Thomas, N. Dak., till his retirement in 1934, when he moved to Alexandria. On Aug. 1, 1917, he married Marie Fiebranz of Alexandria. Three sons and three daughters were born to them, all of whom, together with their mother, survive their father. Funeral services were conducted Sept. 2 in Zion Church, Alexandria, by his pastor, Rev. A. C. Seltz. The sermon text was Gen. 15:1.

A. C. SELTZ

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

A Brief History of the Origin, Development, and Work of the Evangelical Lutheran Synodical Conference of North America. By John Theodore Mueller. Concordia Publishing House, St. Louis, Mo. 56 pages. 30 cents.

This pamphlet of 56 pages presents exactly what its title indicates. The many fine illustrations, however, of those who were active in the service of the Synodical Conference constitute one excellent feature which is not mentioned in the title. According to his own statement the author has gathered "such historical material as had already been censored doctrinally and historically." Since the Synodical Conference has been active in mission work among our African brethren, their endeavors in this field are given considerable space.

M. S. S.

Music

Reviewed by Walter Buszin

Prelude and Fugue in C Major. By Johann Ludwig Krebs. Edited by E. Power Biggs. \$1.50.

We have here another noteworthy edition prepared by Mr. Biggs. The Prelude is as monumental as it is free and cheerful; the Fugue, known as "the Postillion Fugue," because it is reminiscent of a coaching horn flourish, is one of the most interesting fugues we know, reminding one of the Fugue in Bach's *Toccata, Adagio, and Fugue in C Major*. We recommend this rather difficult composition to our more advanced organists.

The Emperor Variations. By Joseph Haydn. Arranged for organ by A. V. Butcher. \$1.00.

These charming variations are known to every lover of chamber music. They are based on the tune of the Austrian national

anthem, which was written by Haydn. The tune has many earmarks of a good hymn tune, though many of us still think of it largely as a national anthem used also by the Germans ("Deutschland, Deutschland ueber Alles"). The tune has not found its way into Lutheran services of worship, though it is found in some Reformed hymnals.

Sequence. By S. Karg-Elert. 50 cents.

Recital music in which Karg-Elert is a bit more original than he is in many others of his compositions. Of moderate difficulty.

Fourteen Interludes in Various Keys. By S. Karg-Elert. \$1.25.

These are hardly suitable for a Lutheran service of worship. With but one exception, all interludes are very short; it would be difficult to determine how and when they might be used in our circles. We certainly do not care to hear this type of music played during the administration of Holy Communion.

Meditation. By Th. Bubeck. Edited by Herbert F. Ellingford. 90 cents.

Another well-written composition by Mr. Bubeck, published in the Hinrichsen Edition of England. Recital music which should be played at a good and resourceful organ.

Two Choral Preludes on American Folk Hymns. By Richard Donovan. Price for the two, \$1.50.

Based on the hymn tunes "Land of Rest" and "Christian Union." I cannot become very enthusiastic about these preludes; not because they are quite modern, nor because they are based on two little-known hymn tunes, but rather because they lack warmth and impress me as being nothing but counterpoint.

Fugue in G Major. By Johann Ludwig Krebs. Edited by W. S. Lloyd Webber. 80 cents.

Another interesting fugue by Bach's most talented pupil. The composition sparkles, and our one regret is that Mr. Krebs is so fond of his theme that he becomes long-winded: it is ten pages long. However, it is possible to make cuts, and we recommend this composition to our concert organists in particular.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Christian, William, as missionary in the Riverdale and Big Bend, N. Dak., area, by E. H. Bohrer, 12. Sun. p. Tr., Aug. 15.
Haake, Eldor, in Immanuel Church, Rock Island, Ill., as missionary in the Rock Island and Moline, Ill., area, by Herman F. C. Wetzel, 12. Sun. p. Tr., Aug. 15.
Hinrichs, Marvin F., as missionary in Scappoose and St. Helens, Oreg., by Felix E. Janssen, 13. Sun. p. Tr., Aug. 22.
Koehnke, E. W., in Good Shepherd Church, Clayton, Ill., as missionary at large in the Central Illinois District, at Pittsfield, Ill., by F. W. Hein, 13. Sun. p. Tr., Aug. 22.

May, Wilbur, in St. John's Church, Okla. Kans., as missionary to India, by Edward Schmidt, 12. Sun. p. Tr., Aug. 15.

Ordained and Installed:

Birnbaum, Leon L., in Pilgrim Congreg., Bellaire, Tex., by J. A. Birnbaum, 9. Sun. Tr., July 25.
Eberle, Rodel, ordained in Immanuel Ch. Carlos, Minn., by Fred Meyer, install. St. John's Congregation, Oak Hill, an Redeemer Congregation, Osakis, Minn., A. C. Seltz, 13. Sun. p. Tr., Aug. 22.
Going, Roland W., in Trinity Congreg., Arago, St. Paul's Congregation, G. Minn., by Walter G. Going, 12. Sun. p. Tr., Aug. 15.
Maier, Simon, in St. John's Congregation, son, B. C., by T. Folkmann, 12. Sun. p. Tr., Aug. 15.
Rossov, Frances, in Redeemer Congreg., Crosby, Zion Congregation, Fortuna, an Matthew's Congregation, Wild Rose, N. Dak., by E. H. Bohrer, 13. Sun. p. Tr., Aug. 22.
Schmugge, Fred, in Trinity Congregation, bany, Tex., by G. A. Obenhaus, 13. Sun. Tr., Aug. 22.
Stark, Fred, in Immanuel Congregation, T. hawk, Alta., Can., by A. H. Raduenz, 11. p. Tr., Aug. 8.

Commissioned: PASTORS

Buchheimer, Louis T., as missionary at large in the Atlantic District, by Pres. H. J. F. June 30.
Germann, Gary, as missionary at large in the Atlantic District, by Pres. H. J. F. June 30.
Scar, William, as missionary at large in the Atlantic District, by Pres. H. J. F. June 30.
Wolk, Henry C., as missionary at large in the Atlantic District, by Pres. H. J. F. June 30.

Installed:

Beyer, Arthur F., in Calvary Congreg., Lincoln Park, Mich., by Paul G. W. lewsky, 12. Sun. p. Tr., Aug. 15.
Bittner, Louis O., in St. John's Congreg., Stewartville, Minn., by A. Deye, 13. Sun. Tr., Aug. 22.
Bliss, C. L., in Zion Congregation, Long. Mo., by F. A. Baepier, 12. Sun. p. Tr., Aug. 15.
Frerking, H. R., in St. Paul's Congreg., Wichita Falls, Tex., by J. A. Birnbaum, Sun. p. Tr., Aug. 15.
Gross, Richard A., in Trinity Congregation, Cottage Grove, Oreg., by H. W. Gross, Sun. p. Tr., Aug. 15.
Heinitz, Otto R., in Bethlehem Congregation, Crete, Nebr., by Wm. K. M. Pebler, 14. p. Tr., Aug. 29.
Hippe, Adolf, in Trinity Congregation, Nebr., by V. Hergesheimer, 13. Sun. Tr., Aug. 22.
Jung, Martin, in St. Peter's Congregation, stock, Iowa, by O. E. Weiss, 11. Sun. p. Tr., Aug. 8.
Kreitzer, David, in Zion Congregation, Has. Nebr., by G. A. Krueckeberg, 13. Sun. p. Tr., Aug. 22.
Kreutz, Victor E., in Hope Congregation, nasket, and in Faith Congregation, Oreg. Wash., by H. A. Kriefall, 11. Sun. p. Tr., Aug. 8.
Mack, Valentine, in Redeemer Congregation, Manitowoc, Wis., by Victor Mennicke, Sun. p. Tr., Aug. 15.
Meyer, Edward, in English Lutheran Congregation, Spooner, Wis., by H. E. Klinken, 2. Sun. p. Tr., June 6.
Meyer, John W., in Immanuel Congregation, Altamont, Ill., by John H. Bohlmann, Sun. p. Tr., Aug. 22.
Miller, Edward F., in St. Peter's Congregation, Pine Island, N. Y., by Rudolf J. Key, Sun. p. Tr., Aug. 15.
Mueller, Arlo, in Our Savior Congregation, North Bergen, N. J., by Herbert H. Gal, 12. Sun. p. Tr., Aug. 15.
Natzke, Norman, in St. Paul's Congregation, Stanley, N. Dak., by B. G. Mueller, an Immanuel Congregation, Ray, N. Dak., John Lutz, 12. Sun. p. Tr., Aug. 15.
Petersen, John W., in St. Paul's Congregation, Tinley Park, Ill., by H. H. A. Harthun, Sun. p. Tr., Aug. 29.
Schleef, F. J., in Trinity Congregation, Scribner, by Victor W. Hoffmann, 13. Sun. p. Tr., Aug. 22.
Stuempfig, E. L., in St. Paul's Congregation, Bennett, Iowa, by P. W. Happel, 14. Sun. Tr., Aug. 29.
Wentzel, K. F., in First Trinity Congregation, Wayne, Nebr., by Oscar C. Decker, 12. p. Tr., Aug. 15.
Wiese, Frederick A., in Immanuel Congregation, Schleswig, Iowa, by C. W. Schmidt, 10. p. Tr., Aug. 1.

TEACHERS

alled:
Geo. A., in Ebenezer Congregation, St. Louis, Mo., by Arthur M. Kuehnert, 14. Sun. p. Tr., Aug. 29.
Jaener, Eric, in St. Peter's Congregation, Newport, Nebr., by C. G. Stockamp, 11. p. Tr., Aug. 8.
Kow, C. F., in St. Paul's Congregation, Elmhurst, Ind., by E. O. Metzendorf, 13. Sun. p. Tr., Aug. 22.
Lg, Vernon, in Holy Cross Congregation, Irving, Tex., by M. L. Koehnke, 10. Sun. p. Tr., Aug. 15.
Ernest, in Zion Congregation, Akron, Ohio, by Ottomar Krueger, 14. Sun. p. Tr., Aug. 29.
Cand. Ralph R., in Trinity Congregation, Mahone, Nebr., by Henry E. Pralle, 12. Sun. p. Tr., Aug. 15.
Leister, Edmund, in Immanuel Congregation, Lakefield, Minn., by Martin G. Kirsch, 13. Sun. p. Tr., Aug. 22.
John, in St. John's Congregation, Ches-til, by J. Mueller, 12. Sun. p. Tr., Aug. 15.
Cand. Aaron, in St. John's Congregation, Chester, Ill., by J. Mueller, 12. Sun. p. Tr., Aug. 15.
p, Roy A., in St. Peter's Congregation, Auburnburg (Roselle), Ill., by W. H. Mehl-13. Sun. p. Tr., Aug. 22.
Ervin E., in Trinity Congregation, Athens, Ga., by R. Malotky, 12. Sun. p. Tr., Aug. 15.
Edward W., in Zion Congregation, Brighton, Colo., by Charles E. Wedig, 12. p. Tr., Aug. 15.
er, H. H., in Emmanuel Congregation, Mono, Calif., by O. H. Reinboth, 13. Sun. p. Tr., Aug. 22.
son, Cand. Karl J., in St. Paul's Congregation, Woodland, Calif., by W. O. Grunow, 13. Sun. p. Tr., Aug. 15.
William C., in St. John's Congregation, Elk Creek, Nebr., by Oscar C. Decker, 12. p. Tr., Aug. 15.
Theodore, in Zion Congregation, Ma-gon, Ill., by W. C. Schaefer, 14. Sun. p. Tr., Aug. 29.
er, Orville W., as teacher for the Lutheran School Association, Buffalo, N. Y., by John Meyer, 13. Sun. p. Tr., Aug. 22.
edeke, Cand. Walter, in Salem Congregation, Homewood, Ill., by W. W. Wilk, 12. Sun. p. Tr., Aug. 15.
Cand. Luther D., in St. Paul's Congregation, Paducah, Ky., by Frank Kauth, 12. p. Tr., Aug. 15.
Paul, in Trinity Congregation, Muskegon, Mich., by W. F. Luebke, 13. Sun. p. Tr., Aug. 22.
ster, E. E., in Zion Congregation, Oakland, Calif., by A. Levenhagen, 13. Sun. p. Tr., Aug. 22.
Owen C., in St. John's Congregation, Ireland, Ohio, by Walter J. Luecke, 13. p. Tr., Aug. 22.

Cornerstone Laying

Nebr. Trinity Congregation (John R. nberg) for a new church, 3. Sun. p. Tr., Aug. 13.
ukeke, Wis. Our Savior Congregation (H. Schwertfeger) for a new church, 13. Sun. p. Tr., Aug. 22.
laier, Ind. St. John's Congregation (Wal- R. Vandre) for a new church, 3. Sun. p. Tr., Aug. 13.
e, Wis. St. Paul's Congregation (I. T. egemuell) for their relocated church, 3. Sun. p. Tr., Aug. 22.

Dedications

ville, Ill. The new organ of Holy Cross Congregation (T. and F. Roschke), 11. Sun. p. Tr., Aug. 8.
son, Ill. The new chool of Immanuel Congregation (E. Hieber), 13. Sun. p. Tr., Aug. 22.
des, Tex. The new parsonage of Immanuel Congregation (Albert Dundek), 14. p. Tr., Aug. 29.
Tex. The new church of Trinity Congregation (W. G. Buchschacher), 12. Sun. p. Tr., Aug. 15.

Anniversaries

pp, Mich. St. Michael's Congregation (A. Klenke), the 75th, 13. Sun. p. Tr., Aug. 22.
enlust, Mich. St. Paul's Congregation (J. Nuechterlein), the 100th, 6. Sun. p. Tr., Aug. 4.

Conference Meetings

Pittsburgh District Pastoral Conference Sept. 13-15 at Immanuel Ev. Lutheran ch. Braddock, Pa. Carl B. Schlutz, pastor. ng session: 1:30 P. M. Monday. Papers: is of Ephesians A. A. Schaefer; "Congre-

gational Rights in Relation to Synod, District and Officers." E. Duessel; "What Is Divisive of Church Fellowship?" H. Dietrich; "Com-munism and the Church," E. Roeck; "Bishops in the Church," G. Luecke. — CARL B. SCHLUTZ, Secretary.

The Park Region Conference of Northern Minnesota will meet at Crookston, Minn., the Rev. Mr. E. A. Schuett, pastor, Oct. 5 to 7. The first session begins at 10 o'clock, Oct. 5. Program: Job 19:23-27, A. Cloeter; "Sex: Shall the Church Teach It?" A. Hoff; "System and Method in the Pastor's Work," N. F. Seebach; "The Relation of Exegesis to Doctrine," P. T. Schumm; Sermon Study, H. L. Sprengeler; "Woman Suffrage: Is It Justified in the Church?" W. T. Janzow; Exegesis, Matt. 26: 36-46, E. R. Roth; "Preaching Missions—Can We Use Them?" E. Bartsch. Pastoral Sermon, Tuesday evening, Oct. 5: R. G. Troeger. An-nounce to Pastor E. A. Schuett by Monday, Sept. 20. — EYRICH E. HANSEN.

English District, Southwestern Circuit, Oct. 19-20, Pilgrim Church, St. Louis, Mo. Con-fessional Address, Tues., 10 A. M. C. A. Scheu-erman (alt. E. C. Kieninger). Essays: What Great Issues were Settled at the First Four Church Councils? W. G. Schwehn. Hebrews 12, A. O. Meyer. Discussion on the Millennium, the Resurrection of the Saints, the Anti-Christ, F. C. Stein. The Term Abomination, Prof. A. W. C. Guebert. Did Pagan Customs have Any Effect on Christianity? Dr. W. G. Polack. — F. G. GYLE, Secretary.

West Missouri, Lockwood, Mo., Oct. 26 (10:00 A. M.)—28 (3:00 P. M.), Immanuel Lutheran, J. H. Gassner, pastor, host. Report presence or absence to host pastor. Particulars will be forwarded in due time in conference program. — O. G. TIEMANN, Sec.

Call for Candidates

In keeping with resolutions of the Centennial Convention and with the permission of the Board of Directors, the Board of Control of the Seminario Concordia at Porto Alegre, Brazil, herewith requests nominations for the newly created professorship. He is to teach the Por-tuguese language and other academic subjects. According to Brazilian law he must be a native of Brazil.

Nominations and pertinent information con-cerning candidates proposed are to be in the hands of the Secretary of the Board of Control on or before Nov. 1, 1948. — REV. C. H. WARTE, Secretary, Caixa Postal 71, Novo Hamburgo, Rio Grande do Sul, Brazil.

Announcements

All correspondence intended for the bul-letin *The Church Builder* and any matters pertaining to the building of churches or schools should be addressed to the undersigned, P. O. Box 573, Mount Vernon, N. Y. Since this is a lockbox, kindly do not send mail by special delivery. — F. R. WEBBER.

In place of Rev. K. Wentzel, who has moved to another District, Rev. E. Zapf has been ap-pointed Visitor for Circuit So B. — ARNOLD H. GRUMM, President, North Dakota District.

Wanted

Tools of all kinds—used, imperfect, or new—are needed for workshop attached to our School for Missionaries' Children in Kodai-kanal, India. Write, please, to BOARD OF FOREIGN MISSIONS, 3558 S. Jefferson Avenue, St. Louis 18, Mo.

Notice

St. John's Lutheran Congregation of Isoco Township, Janesville, Minn., will give the fol-lowing items: Communion silver, crucifix, and candle holders, to any congregation willing to pay postage charge. Address CLARENCE FISCHER, Route 1, Janesville, Minn.

Pastors

Changes of Address

Albhorn, R. C., 812 Wright Ave., Schenectady 8, N. Y.
Aumann, Richard, 5715 Nevada Court, S. W., Portland, Ore.
Bahr, O., La Grange, Tex.
Bartell, Edward N., 406 Gladstone St., Bellingham, Wash.
Deichmann, A. G., R. 1, Worden, Ill.
Elser, John G., 311 Roseborough St., San Antonio, Tex.
Grapatin, Chaplain John W., 5th Armored Division, Camp Chaffee, Ark.
Gross, Richard A., 105 Quincy St., Cottage Grove, Ore.

Heilman, C. W., 106 S. Seventh, Lawton, Okla.
Inselmann, H. C., Ruskin, Nebr.
Keller, Karl W., 2220 23d St., Lubbock, Tex.
Kirk, W. A., 647 N. Pershing St., Wichita 6, Kans.
Kosche, Martin G., 126 W. 32d St., Indianapolis, Ind.
Kreitzer, David, 421 S. St. Joe Ave., Hastings, Nebr.
Kreutz, Victor E., Tonasket, Wash.
Lankow, W. J., em., 1248 Central St., San Bernardino, Calif.
McRee, George, 3309 Kecoughtan Rd., Hampton, Va.
Petersen, J. W., Tinley Park, Ill.
Plagens, Robert, Candon, Ilcos Sur, P. I.
Scheelk, Leo, c. r. m., Onida, S. Dak.
Schuth, L. W., 1100 Monroe St., Elgin, Ill.
Strohschein, Arnold, Candon, Ilcos Sur, P. I.
Tirmenstein, Louis, 1104 Concannon, Moberly, Mo.
Waschilewsky, Paul, 13041 Telegraph Rd., Wyandotte, Mich.
Webber, F. R., P. O. Box 573, Mount Vernon, N. Y.
Weber, Leslie F., 3025 Northern Parkway, Baltimore 14, Md.
Wiening, J. H., Union Grove, Wis.
Wood, Owen C., 16912 Grovedown Ave., N. E., Cleveland 10, Ohio.
Zimmerman, R. F., em., 4218 N. Winchester, Chicago 13, Ill.

Teachers

Albers, George A., 4218 Linton Ave., St. Louis 7, Mo.
Becker, Gerhard C., 1033 Marengo Ave., Forest Park, Ill.
Becker, Walter F., 7932 S. Hermitage Ave., Chicago 20, Ill.
Bendick, Richard, 512 Sibley Blvd., Calumet City, Ill.
Boehme, A. E., 118 S. Spring St., Perryville, Mo.
Bunsold, Elmer, 623 Cecil Ave., Louisville 11, Ky.
Burger, H. Eugene, 534 Madison St., Fort Wayne 2, Ind.
Eggert, E. W., 5158 McCallum, South Gate, Calif.
Koester, Alfred C., 225 W. Jackson St., Tipton, Ind.
Leimer, Paul E., 16 S. Bothwell St., Palatine, Ill.
Lux, Ervin E., Box 222, Athens, Wis.
Mattfeld, Theo. J., em., R. 5, Box 7581, Sacramento, Calif.
Merz, Edward W., 434 Walnut St., Brighton, Colo.
Mueller, H. H., 1031 N. Mariposa St., Fresno, Calif.
Naesser, T. G., 3325 Belleplaine Ave., Chicago 18, Ill.
Schamber, Edward, 12 Riesner St., Houston 10, Tex.
Schatz, Dearle C., 928 Forest Ave., Topeka, Kans.
Scheeffer, O. C., 2009 S. State St., St. Joseph, Mich.
Toensing, H. F., 7010 Corbitt, St. Louis 14, Mo.
Utath, E., 520 S. Crea St., Decatur, Ill.
Unrath, Norman, 301 Huron Ave., Rogers City, Mich.
Wallman, E. F., em., 1321 Fourth St., N. E., Rochester, Minn.
Wind, G. L., 3558 S. Jefferson Ave., St. Louis 18, Mo.

THE LUTHERAN WITNESS

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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